

the ^{Peew 178} Alliance Witness

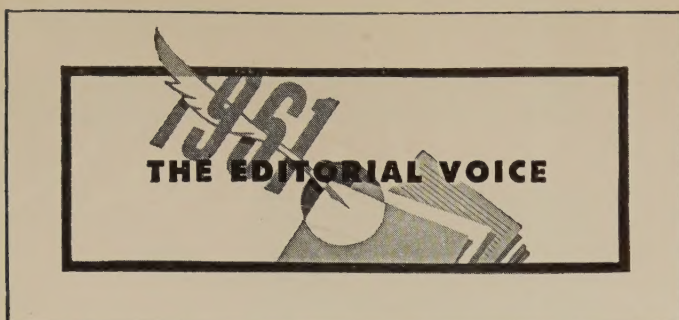
ANDOVER-HARVARD
THEOLOGICAL LIBRARY
CAMBRIDGE, MASS.

DEC 14 1961

DECEMBER 13, 1961



A Joyous Christmas to All



THE WASP AND THE CHURCH MEMBER

Once while walking among the hills of a southeastern state I noticed a piece of white paper lying by the roadside.

Its presence there was, under the circumstances, so unexpected that it aroused my curiosity. I picked it up and found written on it in a clear, legible hand these words, "In all the world there are only two creatures that are larger when they are born than when they get their growth; one is a wasp and the other is a church member."

Whether this was a lost gem taken from a sermon delivered in a church somewhere among the hills or in the nearby town, or whether it had been placed there by some friendly philosopher who had observed my approach and dropped it there for my edification I will probably never know, but I found it more than a little interesting.

Not being an apiarist I am unable to judge the truth of the statement that a baby wasp is larger than an adult one; but that part about the church member I find too true to be amusing or even comfortable.

Knowing the good people of the hills as I do, and being familiar with their religious terminology, I am sure that the writer of the epigram meant the term "church member" to be understood as synonymous with Christian, and intended to say that his experience had taught him that the average Christian lost "size" and became less a Christian later on than when he was first converted.

Why do so many enthusiastic new converts later run out of steam and settle down to a life of dull religious routine? Why do they lose their first zeal and accept the dead average of subnormal spirituality they see about them as the best they can hope to maintain in this present world? Why are they often "smaller" after they have been on the way for several years than they were when they first started on their journey toward the Celestial City?

Now I do not insist that my description applies to all Christians. In fact I think our epigrammatist was covering too much territory when he gave the impression that *all* church members get smaller as they get older. I do not think they all do, but the fact that *some* do is enough to disturb one who loves the church and carries the welfare of the saints on his heart; and the fact that *any* do calls for prayer and careful investigation.

Could it be that after a joyful conversion many have without knowing it become enamored of their experience instead of fixing their eyes upon the Lord? Then when the novelty wears off their experience the joy and enthusiasm go out of their lives. What they should be taught is that a true Christian is converted to Christ, not to peace or rest or joy. These things will come in their time but they will go again unless the gaze is fixed upon Christ who is the source and fountain of all spiritual delights.

Every emotion has its reaction and every pleasurable experience will dim after a while. The human organism is built that way and there is nothing we can do about it. It is well known that the second year of marriage is often the most critical, for then the first excitement has worn off the relation and the young couple has not had time to acquire a new set of common interests and to learn to accept a more stable if less emotional kind of life.

Only engrossment with God can maintain perpetual spiritual enthusiasm because only God can supply everlasting novelty. In God every moment is new and nothing ever gets old. Of things religious we may become tired; even prayer may weary us; but God never. He can show a new aspect of His glory to us each day for all the days of eternity and still we will have but begun to explore the depths of the riches of His infinite being.

If we offer our converts something beside Christ or something in addition to Christ we should not be disappointed if they do not run well or long. Novelty soon wears off everything, no matter how precious. When the interest begins to flag we try to recapture it by fiery exhortations. I for one admit that I am weary of the familiar religious pep talk. I am tired of being whipped into line, of being urged to work harder, to pray more, to give more generously when the speaker does not show me Christ. This is sure to lead to a point of diminishing return and leave us exhausted and a little bored with it all. And from there we may easily grow backwards and become smaller and less fervent than when we were first converted.

I have spent many uncomfortable hours in prayer meetings listening to my brethren begging for blessings, but all prayer is comfortable when the heart is having fellowship with God and the inner eyes are looking upon His blessed face. I have suffered through many a dull and tedious sermon, but no sermon is poor or long when the preacher is showing me the beauty of Jesus. A sight of His face will inspire love and zeal and a longing to grow in grace and in the knowledge of God.

The sum of all this is that nothing can preserve the sweet savor of our first experience except to be pre-occupied with God Himself. Our little rill is sure to run dry unless we keep it replenished from the fountain. Let the new convert know that if he would grow instead of shrink he must spend his nights and his days in communion with the Triune God.

*God commended His love to us on the tree;
then let His mercies be our motivation and
His life within us our response as we too
present ourselves on the tree, a living sacrifice*

Our Christmas Gift

By REV. CHARLES A. EPPERSON

WHEN we sing "On a hill far away stood an old rugged cross" we are in truth singing a Christmas carol. As we think back over the centuries we can see by faith a rugged bare "tree" surrounded by brooding desolation. That tree was the emblem of suffering and shame. It showed no signs of holiday dress, nor was it decked with the touch of life or tinsel or colored lights. Only the scarred and bleeding body of the Lamb of God could be seen hanging limp and lonely there.

On that unattractive tree God had hung His most precious and costly gift that the whole human family might behold the Light of the World. The Bright and Morning Star was nailed to the tree that His radiance might penetrate the darkest nook and corner of the globe. For almost two millenniums men have found hope and healing in the rays of our glorious Daystar. No night of doubt or unbelief has been able to dim His brightness. No skeptic or sinner or unfaithful Christian has, by word or deed, been able to mar His everlasting beauty. Throughout all eternity He will ever remain the One altogether lovely. "Fairer is He than all the fair who fill the heavenly train."

We place our gifts on a tree—God did. At no other place can we find and receive except at the cross. Here the sinner sees the beginning of life: the gift of God is eternal life. Here the saint sees the end of himself: crucified with Christ, living Christ's life. God has ordained that "all should come to repentance." It is His will

that none should perish. He, in His infinite wisdom, has provided one unique gift and has written across it that all-inclusive word "whosoever." Every child of Adam can know that this is a personal gift. No wrapping of packages and writing of names for God; He has no problem, for He has provided one gift and marked it "whosoever." He has added those words of greeting, "Peace on earth, good will toward men" (universal), and "Peace I leave with you" (personal).

"Once His gift I wanted,/Now the Giver own," wrote the man of vision* who, like Isaiah, had seen the Lord high and lifted up. He had come to see that all the gifts so blindly sought by man had been included with and in that one gift of the only-begotten Son. Think of it—in one gift every necessary thing that pertains unto life and godliness. In Him there are a sufficiency for this present life and an ample provision for the future. What a grief it must be to the heart of the Father when so many of His "nosy" children are plundering the closets, searching the attic, "seeking" in the basement for something more. Let us get it straight that our Father has placed on the tree all that He intended for us to have.

Is it not foolish to leave the tree in pursuit of who knows what? Have we begun to see our possessions in Christ? In Him are hid the treasures of wisdom and knowledge. In Him dwelleth the fullness of the Godhead

* A. B. SIMPSON, in "Himself."

bodily. He is wisdom, righteousness, sanctification, redemption, and He is made unto us all these things. Anything for which we must seek, search or beg, anything that takes us away from the tree and causes us to be occupied with things rather than Christ, is displeasing to God, the beginning of sorrow, the first step toward error. In the midst of unreality, feelings, demonstrations, what a refuge of safety and truth in those words "Christ in you, the hope of glory."

We know that God is love and God so loved, but few seem to realize that God wants to be loved. Let us listen to the sound of carols from cathedral and chapel. It is awe-inspiring and seems full of cheer for tired souls, but could we look into and know the hearts from which these strains come we would find many that have never been touched by the transforming grace of our Lord; their wills are still unsundered, their lives and gifts kept back in selfish unconcern.

Watch the parties as the people gather; look at the pile of beautifully wrapped gifts waiting to be exchanged. While young and old take part in this happy celebration the Guest of Honor looks on, for this supposedly is to celebrate the day of His birth. Strange to say, not one of the gifts-conscious crowd sees the look of pity and love in His eyes. No one stoops to place a surrendered

life at His feet, or stoops to yield time and talent to His service. No one has a kiss for His brow that was thorn-crowned; there are no words of love for His ear. No hand is gently placed in His. There is no seat reserved for Him at the festive board. No one has fellowship with Him when the day has ended and the crowd has gone. It seems to be the birthday of everyone else rather than of Him who deserves "my soul, my life, my all."

What do all the festive trees mean if we are not acquainted with that cursed tree? What do all the lights mean if His light has never warmed our hearts and brightened our lives? Why put up and put on all the signs

of life if we do not have His life within?

God commended His love to us on the tree (Rom. 5:8); then let His mercies be our motivation and His life within us our response as we too present ourselves on the tree, crucified with Christ (Gal. 2:20), yet a living sacrifice (Rom. 12:1) through Him who was dead but lives forevermore.

God's gift of Himself is eternal life. The gift of ourselves into the fellowship of His sufferings gives the knowledge of Him in the power of His resurrection. Thanks be unto God for His unspeakable gift.

Have you given Him all your being's ransomed powers? ♦ ♦ ♦

A Report on the Spirit of Sacrifice in Our Churches

By DR. NATHAN BAILEY

It has always been true that when the members and friends of The Christian and Missionary Alliance are informed of a need they respond in faith and sacrifice to meet it. We are often humbled to know how much is given in real sacrifice.

Already there are evidences of a stirring response to the call to prayer for the unusually stringent financial needs facing our Society at the end of the year. The Lord is revealing anew His faithfulness in response to believing prayer. Here are several instances:

In the Gospel Tabernacle in Toledo, Ohio, Rev. William F. Bryan called the congregation to special prayer for this need. At the close it seemed to Mr. Bryan that the Lord had impressed him with the fact that an extra gift of \$3.00 from every member of The Christian and Missionary Alliance would cover the budget deficit then existing. He shared his conviction with the congregation and again the people prayed. The congregation then approved an appeal for a special offering, the goal of which was established in faith as at least \$3.00 per member.

In Camp Hill, Pa., Rev. Tracy C. Miller reports congregational concern and loyalty expressed in an unusual way. Members of the Alliance church there have agreed that they will extend their Christmas greetings to one another by means of the church bulletin board, with savings on cards and postage forming the nucleus of a sacrificial offering for the Society's General Fund at the year's end.

Another suggestion came from Mrs. Max Roos in East McKeesport, Pa., pointing to blessings that would come

to our Sunday schools if a Christmas offering for the Lord should be received in place of the current gift exchanges involving members of classes and teachers and officers.

An instance of immediate response to the need for funds has come from Chatham, Ont. During the last missionary convention Rev. and Mrs. Dahl B. Seckinger had prayed in faith and had believed that the annual missionary pledge offering would total \$5,000. They continued praying that giving would reach that goal even after the pledge total of \$4,000 had been announced. Recently, in response to our first appeal in the WITNESS, the congregation was called to a special time of prayer. At the close a lady came to Mr. Seckinger and, telling how the Lord had spoken to her about a special gift, gave him a check for \$1,000 to be sent to the New York headquarters treasury. This extra gift answered the prayer for the \$5,000 total offering.

At headquarters the Society officers and staff members have also been engaging in special prayer, and all are encouraged by the faithfulness of the Lord and by the loyalty of the entire Alliance fellowship.

One of our officers stated that he felt we should consider making December a "double tithe" month. This would be a personal and voluntary matter, of course. But in devotion to the Lord let us all examine our December tithes and offerings in an effort to match the spirit of sacrifice and devotion sensed in the special gifts and offerings coming from near and far. It is estimated that we will need \$473,000 in December to meet our budget for the year.

VOLUME 96 NUMBER 25

the Alliance Witness

OFFICIAL ORGAN OF
THE CHRISTIAN AND MISSIONARY ALLIANCE

A. B. SIMPSON, *Founder*
H. M. SHUMAN, *President-Emeritus*
NATHAN BAILEY, *President*
KENNETH C. FRASER, *Vice-President*
WILLIAM F. SMALLEY, *Secretary*
BERNARD S. KING, *Treasurer*

A. W. TOZER, *Editor*
CHARLES E. NOTSON, *Assistant Editor*
ANITA M. BAILEY, *Managing Editor*

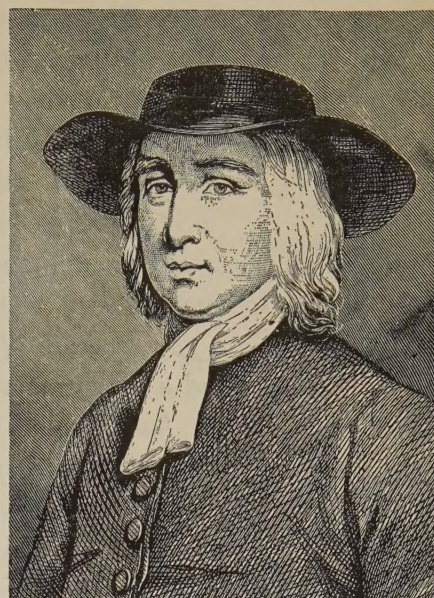
SECOND-CLASS POSTAGE PAID AT HARRISBURG, PA.
Published biweekly by Christian Publications, Inc.

Subscriptions: United States and Canada, \$2.00; Foreign, \$2.75. Address correspondence on editorial matters to THE ALLIANCE WITNESS, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing. (Printed in U. S. A.)

Portrait of A Man of God

THE TESTIMONY OF WILLIAM PENN TO
THE LIFE AND CHARACTER OF GEORGE FOX



COURTESY EVANGELICAL LIBRARY, LONDON

HE had an extraordinary gift in opening the Scriptures. He would go to the marrow of things and show the mind, harmony, and fulfilling of them with much plainness, and to great comfort and edification.

But above all he excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behavior, and the fewness and fullness of his words, have often struck even strangers with admiration, as they used to reach others with consolation. *The most awful, living, reverent frame I ever felt or beheld, I must say, was his in prayer.* For truly it was a testimony that he knew and lived nearer to the Lord than other men, for they that know Him most will see most reason to approach Him with reverence and fear.

He was of an innocent life, no busybody, nor self-seeker, neither touchy nor critical. So meek, contented, modest, easy, steady, tender, that it was a pleasure ever to be in his company. He exercised no authority but over evil, and that everywhere and in all, but this with love, compassion and long-suffering. A most merciful man, as ready to forgive as unapt to take or give offense. Thousands can truly say he was of an excellent spirit and savor among them, and because of this the most excellent spirits loved him with an unfeigned and unfading love.

He was an incessant laborer. The care he took of the affairs of the church in general was very great. As he was unwearied, so he was undaunted in his service for God and His people. He was no more to be moved to fear than to wrath. His behavior in many prisons, before Oliver Cromwell, and in other unusual circumstances, did abundantly evidence it to his enemies as well as to his friends.

Truly, I must say, that although God had visibly clothed him with a divine preference and authority, and indeed his very presence expressed a religious majesty, yet he never abused it, but held his place in the church of God with great meekness and a most engaging humility and moderation. For upon all

occasions, like his Master, he was a servant to all, holding and exercising his eldership in the invisible power that had gathered them, with reverence to the Head and care over the body of believers. His authority was inward not outward, and that he got and kept by the love of God and the power of a holy life.

I write these things by personal knowledge and not by hearsay, having been with him for weeks and months together on many occasions and those of the most exercising nature, and I can say that I never saw him out of his place, or not a match for every service or occasion.

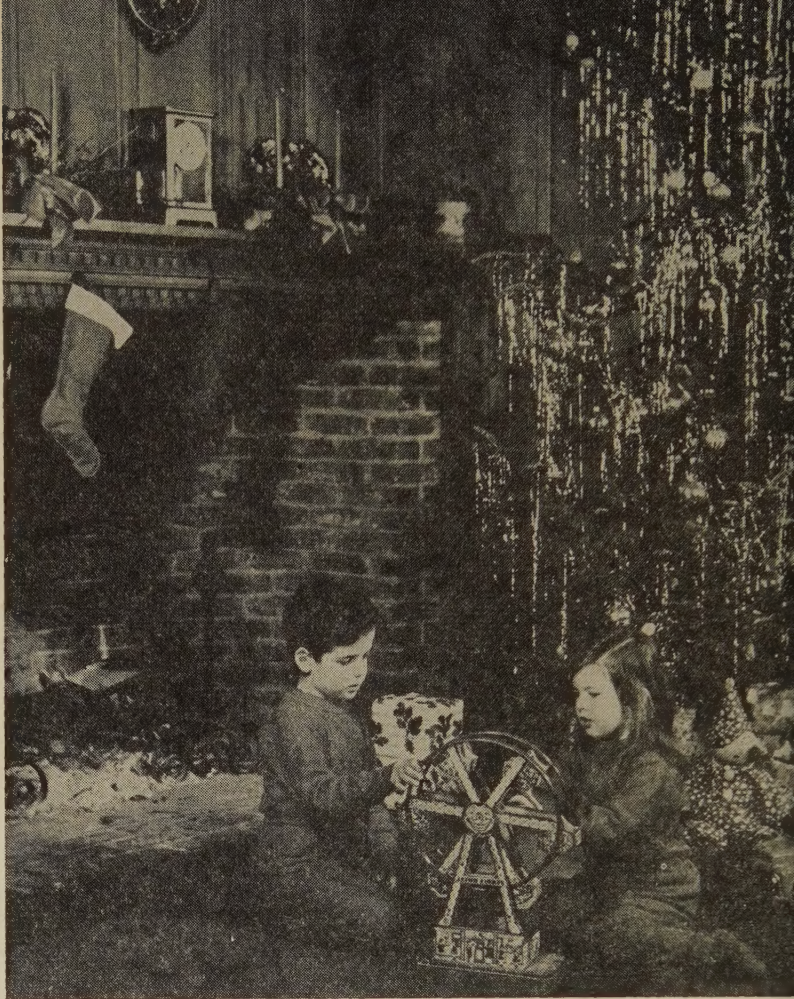
In all things he acquitted himself like a man, yea, a strong man, a new and heavenly-minded man. A divine and a naturalist, and all of God Almighty's making. I have been surprised at his questions and answers in natural things. While he was ignorant of useless and sophisticated science, he had in him the foundation of useful and commendable knowledge, and cherished it everywhere. Civil beyond all forms of breeding in his behavior, he was very temperate, eating little and sleeping less.

Thus he lived and sojourned among us, and as he lived so he died, feeling the same eternal Power that had raised and preserved him, to be with him in his last moments.

◆ ◆ ◆



*Could our land,
 with its Christian heritage,
 engage in pagan worship?
 This article will startle many readers,
 but doubtless all will admit that
 there is a real danger
 in conferring personality
 upon a mythical figure,
 that in too many homes what should
 be only a gay creature of fantasy
 and a bit of make-believe
 has become the god
 of generosity.
 We are not afraid
 that our children will grow
 up to "believe in Santa Claus," but
 discerning Christians will agree
 that all too often
 in our Christmas festivities
 Santa Claus usurps the place that
 belongs to Christ our Lord.
 The author was a missionary in China
 and saw idolatry for what it is.*



Who is the giver of good to them?

THREE LIONS

Santa Claus and Idolatry

By NELL F. HALL

SATAN suffered a terrible blow when the birth of God's Son split the ages and divided time. A new reckoning began: whether man wanted to or not, he must count forward or backward to that point of time when the Babe of Bethlehem came to this earth to bring redemption to man. What a glory and honor to the Saviour to have the world recognize His birth and mission year after year at Christmas time.

But how frustrating this to the fallen Lucifer, who for ages had looked forward to himself being the center of all earth's worship when he will one day incarnate himself in the Antichrist. Something must be done to keep Christ from having all this honor. With the ingenuity born of his very nature, Satan enlisted man's help and fought to take

from the Lord His place on the throne of childhood's heart.

What better plan could be devised than to bring in a substitute to dominate the Christmas festivities. We can judge how well the plan has worked each time we near the Christmas season. The face that greets us on every hand is that of Santa Claus. It is difficult to find cards and decorations that do not bear his jovial image. We see it in shops, in schools, in homes and even in Sunday schools, for he has almost completely taken over the Christmas season.

Who is this usurper? He is the god of Christmas and good cheer—he is the children's friend. So deeply is he embedded in our sentiments and memories of childhood joy that many hearts thrill to the lines, "Twas the

night before Christmas, and all through the house,/Not a creature was stirring, not even a mouse."

And since it is such a charming legend, parents almost force Santa Claus upon their children. Not only do radio broadcasts and whole communities carry on the deception, even the airlines coöperate by carrying letters from Santa postmarked at his "North Pole" post office.

Could there be intrigue and cunning behind the story of good old Saint Nick—the story that rivals the sweetest story ever told? You know the legend: Away up north in the ice and snow lives Santa Claus in a house of many rooms, filled with every delightful thing that children love.

But why does Santa live up *north*? To the Bible student the story of

the north is of particular interest. Some scholars believe this is the location of God's throne. Relatively speaking, heaven is "up," but in the same sense in which the South Pole is spoken of as "down." Perhaps the greatest reason for believing God's dwelling is in the north is a clue we take from the challenge of the rebel himself when he said, "I will ascend into heaven, . . . I will sit also upon the mount of the congregation, in the sides of the north" (Isa. 14:13). A comment in the Psalms arrests our attention: "Promotion cometh neither from the east, nor from the west, nor from the south" (Psa. 75:6). The psalmist hastens to tell us that it comes from God—and he leaves only one point of the compass from which that promotion can come—the north. Job said, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing" (26:7).

It does seem evident that God's Word attaches special significance to the north. With what indignation then do we see a usurper "expected" from the north year after year. Satan knows God's pattern of things, and if man lets him, he usurps every part of the blueprint as it pertains to the human family. We can refuse to let him.

But on with the legend. Santa is all-seeing and all-knowing: "He sees all you do; he hears all you say . . ." So the children sing, and so they are led to believe. How close can he come in his impersonation before Christians detect him? Satan is *not* omniscient, nor is this god that he presents in his place all-knowing. But our Lord Jesus is. "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether" (Psa. 139:1, 2, 4).

Moreover, the children are taught that Santa keeps a book of remembrance in which he records all their words and actions. Why does Satan—Santa—want this reported of himself? Because he has always wanted to take the Lord's place. A prophet wrote, "And the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Mal. 3:16). It will

be a fearful day when the book is opened. Satan does not care for the children to be taught about this, but how he must delight to slip into the place of our blessed Lord here, too.

So what happens? Santa comes down from the sky in a sleigh—the nearest thing to his flying saucer that man could understand when this lie was first thrust upon us. He is drawn by swift reindeer that "fly upon the wings of the wind and ride upon the clouds." They say you compliment another person when you imitate him. Satan knows how wonderful God's ways are, and he takes the role of being God's ape. David tells us of God, "who maketh the clouds his chariot."

Do I fancy the deceiver chuckling as the "charming story" continues? For when this impostor comes, he has his chariot filled with wonderful gifts and he brings "rewards" to good children, and the gifts they have asked of him. Ah, how well he knows, and how determined he is that men shall forget, that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning." He is the deceiver, and Christians prefer to have their children thank Santa Claus for gifts rather than the Father above.

His coming is secret. Only those who watch and wait can ever see him. And where does Satan get this idea? It is in such a manner that our Lord will come again from heaven. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13). And when He comes, His rewards will be with Him.

And what is the children's reaction to the legend? Santa Claus is their friend. He has all the good things they want and he will give to them if they are good. Is it any wonder that they open their hearts to him and make petitions to him, striving to please Santa Claus, talking and dreaming about him, and watching and longing for his coming? (A child has recently written a letter to Khrushchev to please not bomb the North Pole lest he hurt Santa Claus.) And what about Jesus who said, "Suffer the little children to come unto me"?

America has put before her children

that awful thing against which Sinai thundered. We have put another god before Him. But of course we don't worship Santa, someone says; he is merely a *symbol of Christmas*. A symbol of what—of the Babe of Bethlehem? You who claim that this is an innocent fantasy—a harmless and interesting tradition, answer honestly one question: Whose place has this usurper taken in the hearts of children, and whose workmanship is he? Strip him and you will find him to be the very masterpiece of satanic subtlety.

Strip him, remembering that the thing Satan has desired from the time of his rebellion is worship. So great is his ambition that he tried to get Jesus to worship him while He was on earth. The enormity of this is often lost upon us, but we would be enlightened if we realized that the once beautiful and exalted Lucifer is hungry for worship. He gets it wherever he can, even if he has to hide behind something to secure his desire. The Word speaks of his wiles in this respect.

In pagan countries much of the worship given Satan and demons is in the open, for the heathen know about spirits of wickedness and direct their worship to them in efforts to appease. We in so-called Christian lands almost never catch the true impact of this, failing to understand that worship of idols is not worship given to images themselves but directed to the spirits behind the images.

Go to an idol shop where images of all sizes and kinds are for sale and watch the heathen as he selects a god. But the wooden, stone or paper doll he buys is not a god—it must first be taken to a priest to have eyes painted into it and incantations said over it. Then the spirit to whom it is dedicated takes its abode and all too commonly supernatural power is connected with the worship that follows.

Roman Catholics feel we do not understand their use of images. They weary of telling us that they do not actually worship the picture or image—these are just reminders of the thing they worship. And their image also must be put into the hands of the priest and "blessed" before it becomes a representation of the spirit behind it. We must understand this

or we do not understand idolatry. And calling the idol by names the heathen use or giving them Bible names does not affect the worship. The benign "Queen of Heaven" worshiped by the Chinese (and in Old Testament times) is the same idol even when it is given the name of the Virgin Mary, and the power behind the image is the same whatever name it is given.

Christians often fail to understand the idolatry of the Old Testament. How could Israel turn from the worship of the true God after seeing the miracles He did for them, and turn to worship a golden calf? But the Israelites were not worshiping the calf *as a calf*; they had made it to represent the true God, the God who had brought them out of Egypt. They never believed that this *image* had brought them out of bondage—they were worshiping the God who had done so. But they wanted something to look at to represent Him and, in this case, they made a calf to be that representation. So the heathen today and so the Roman Catholics worship the thing the image represents. *And this is idolatry*; this is the thing which God condemns.

For the point is that even if His own acts and miracles are attributed to it, or names from the Bible are given it, our God refuses to identify Himself with any image—while Satan grasps at every opportunity to do so. Paul explains this clearly: "We know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but

one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor. 8: 4-6). "What say I then? that the idol is any thing, or that which is offered . . . to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils [demons], and not to God: and I would not that ye should have fellowship with devils" (1 Cor. 10: 19, 20).

We see hideous gods worshiped by the heathen; and we shudder, wondering why they make them so vicious and repulsive. What many do not realize is that every idol has a demon whom it represents, and every demon is a personality. When a demon possesses a human being, the human personality becomes superimposed by the personality of the demon. A demon cast out of one person may enter a second and it is startling to see the second person begin to resemble the one in whom the demon previously dwelt. Speaking of idols the psalmist wrote, "They that make them are like unto them; so is every one that trusteth in them" (Psa. 115:8). This is not referring to a mere image of wood or stone, but the power to change the personality of the worshiper comes from the power behind the god.

Until now America's background and respect for the Word of God and knowledge of that Word have kept the ugly, vicious, repulsive demons from openly manifesting themselves. (When they do, they may have their "houses" locked up in a mental institution.) But times are changing as America loses knowledge of the

teachings of God's Word. She no longer recognizes demon possession as taught in the Bible. Our founding fathers dealt with demons strictly as they were bidden in the Word and thus kept Satan's power checked. Only the more "respectable" demons—demons of pride, lying demons, religious demons—were able to stay in power. And these, because they are not by nature ugly and repulsive to civilized people, have been able to carry on their work unhindered. But today America is allowing the hordes of demons that have long ruled pagan countries to take over.

We speak of dual personalities (and even "the three faces of Eve") as a novelty, and look to a psychologist to explain the phenomena to us—as though we have never read the Bible with its clear teaching of demon possession. More and more testimonies are given in court by criminals guilty of sadistic acts, "I don't know what made me do it . . . Some power compelled me . . ." And while vicious, sordid, ugly demons openly flaunt their powers in our land, they get by unrecognized while psychologists and psychiatrists reason with human thoughts, and ministers of the gospel stand by seemingly helpless.

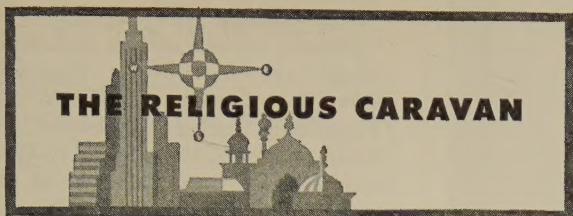
Let us begin to line up with the teaching of the Word about idolatry and demon powers. Let us throw out the idol that for years has been given such prestige during the sacred Christmas season. Clouds of judgment hang heavy over the homes of America. Terrible things are happening to our children. Let us hasten to enthroned Jesus in our homes, telling our children the matchless story of God's unspeakable gift to the world. Let us throw out the vulgar buffoon with his "nose like a cherry, and his round little belly that shakes . . . like a bowl full of jelly," and let us captivate our children's imagination with the altogether lovely One—with the story of the Christ Child, of the guiding star, the wise men and the shepherds. Let us inspire our children to give gifts to Him and in His name, and teach them to look for Him to come again.

Christmas can be holy ground in our homes as we remember the solemn injunction of the Word of God, "Little children, keep yourselves from idols." ♦ ♦ ♦

"God was in Christ, reconciling the world unto himself."

Christmas and New Year Greetings

Kenneth Fraser Nathan Bailey W. Smalley
 L. W. Lippert Sumner S. King Louis L. King
 J. Schroeder G. W. Toyer Luther Tolson



DAVID R. ENLOW, Reporter

AT HOME

Publication of braille hymnal: Blind church members from the Twin Cities recently participated in a service in St. Paul's Lutheran Church in St. Paul, Minn., to celebrate the publication of the first braille edition of the Lutheran Service Book and Hymnal. Among the hymns sung was one written fifty years ago by Fanny Crosby, a blind composer. The four-volume edition is the first entire hymnal and service book available to the blind. The National Lutheran Council produced the hymnal.

Teen-age population rise: The U. S. Census Bureau has announced that the number of teen-agers in America increased by more than 25 per cent in the 1950-60 decade. The number is expected to increase 50 per cent in this present decade, and by at least another 10 per cent beyond that figure by 1975.

Duke University purchases rare Wesley writings: Officials of Methodist-related Duke University, Durham, N. C., have announced the purchase of 17,500 volumes, documents and manuscripts containing the writings of John and Charles Wesley. Known as the Frank Baker Collection of Wesleyana and British Methodism, the collection is said to be the largest and best of its kind in America and one of the most outstanding in the world.

ABROAD

Unearthed documents rival Dead Sea Scrolls: Sixty-four documents, including two Bible fragments, have been uncovered in a cliffside cave near the Dead Sea in Israel. Archaeologists described the historic documents as second in importance only to the Dead Sea Scrolls. Dr. Yigael Yadin, professor of archaeology at the Hebrew University of Jerusalem, said the documents made no mention of Jesus or the early Christian church, although they dated from A.D. 88 to 135. He said he found the omission "strange."

TV witness in Mexico: Mexican Baptists launched a weekly half-hour telecast on September 17 over Mexico City's Channel 5. The program will be seen each Sunday at 9:00 P.M.

Baptists organize English church in Spain: Thirty-seven Baptists signed the charter October 22 of a new English-speaking church in Madrid, Immanuel. One member called the service a "hallelujah chorus." In one month

the two principal problems facing the group of Southern Baptists who had prayed, planned and worked for such a church were solved: the Spanish Government granted official permission, and a large, four-story house surrounded by a small garden was rented for a meeting place.

Sarawak census shows Christian growth: There's one place in the world at least where the Christian population is growing in proportion to the total census. That place is the British Crown Colony of Sarawak on the northwest coast of Borneo. Government figures show that today there are two and a half times as many Christians in the total population as there were fourteen years ago. Statistics for 1960 show a total of some 117,000 Christians in a population of about 750,000, or about one out of every six persons in the colony. Second highest religious group is Moslem.

Communist admits failure to wipe out religion: Olga Kolchina, secretary of the Communist Party's Moscow Committee, said in a speech at Moscow that Russian Communists have not been successful in stamping out religion in the Soviet Union and appealed for a "more decisive combat against religious superstitions." The secretary dedicated her forty-minute address at the Communists' 22nd Congress to the necessity for all Communists and Soviet executives to fulfill point by point the party's blueprint for its fight against religion.

Evangelicals hit Italian census probe: The Federal Council of Italian Evangelical Churches has objected to a query in the nationwide government census which asks citizens of that predominantly Roman Catholic country to name the parishes to which they belong. The question gives the impression, say the evangelicals, that the "entire population was to be regimented within Catholic parishes by state initiative. The jurisdiction of parishes does not belong to the administration of the state," the council stated; "therefore, such specification exerts indirect confessional pressure on the general population." The FCIEC says the question "has perturbed the consciences of non-Catholics."

New stamp honors Moses' father-in-law: An Israeli postage stamp soon to be issued will honor Moses' father-in-law, Jethro. The 40-Agorot airmail stamp will depict the tomb of Jethro at Kaffir Hittim, one of Israel's historic shrines. Jethro was a priest in the land of Midian whose daughter, Zipporah, became the bride of Moses.

PEOPLE

Shoemaker joins Chicago paper: Vaughn Shoemaker, world-famous newspaper cartoonist and twice winner of the Pulitzer prize, has joined the staff of Chicago's *American*. Shoemaker was chief cartoonist of the *Chicago Daily News* for twenty-two years. Active as a Christian layman, he is perhaps best known in evangelical circles for his famous Christmas cartoon based on John 3:16.

I Saw the Light, by H. J. Hegger; tr. by H. De Jongste. Presbyterian & Reformed Publishing Co., Nutley, N. J. 171 pages, \$3.75.

In many respects this is the warmest and most revealing book by a Roman Catholic priest who has become a Protestant that this reviewer has read. It is a real autobiography, not an exposé. Author Hegger is Dutch, sensitive, discerning, with an eye for detail and a frankness that is yet not exhibitionism. He writes of a miserable childhood, of psychic suffering, of a seeking for God, of customs in European seminaries and how he felt when offering the Mass, of experiences of what he calls "nature mysticism," of the darkness of soul when he faced leaving his church and hurting his family and friends, of finding a home at last in the Dutch Reformed Church, and a more mature religious experience.

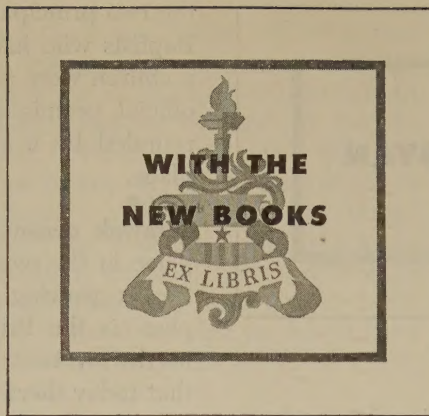
It should be recognized, however, that part of Hegger's problem was psychological—there is that painful childhood that shaped his emotions, and there is an evident bent away from all that monastic life or the religious orders are based on. From a Roman Catholic point of view, he obviously had no vocation for this life; repeatedly he describes life in a religious house as one of terrible boredom. Yet anyone who has read the great Catholic saints knows that they found it quite otherwise, and such a modern as Thomas Merton writes book after book of sincere appreciation of the joys (to him) of a Trappist monastery.

Again we must admit that people differ, and it is well for Protestants not to try to prove too much by such books as this one. Nevertheless, there can be no doubt that the big issues of faith, the Bible, the mediatorship of Christ, are the same for all, and this is the story of how the facing of these problems brought one man to the light.—HELEN SIGRIST.

The New Testament Documents: Are They Reliable? by F. F. Bruce. Wm. B. Eerdmans Publishing Co. (1960), Grand Rapids, Mich. 120 pages, \$1.25 (fifth edition).

This worthy little pocket edition is a revision of Dr. Bruce's earlier work, *Are the New Testament Documents Reliable?* "Reliability" is set forth in terms of (1) date and authorship, (2) canonicity, (3) the historic character of the Gospels, (4) archaeological evidences.

As an able apologete, Professor Bruce argues that the historicity of the Gospels and the miracles are two sides of the same question, "Are the documents of the New Testament reliable?" The



Order your books from either house

CHRISTIAN PUBLICATIONS, INC.
Third and Reilly Streets
Harrisburg, Pa.

WILLIAM H. DIETZ, INC.
10 South Wabash Avenue
Chicago 3, Ill.

Gospel writings constitute the only valid record of the life and ministry of Jesus of Nazareth. Source criticism has done nothing to disestablish this most basic contention. Matthew's Gospel, quite aside from its supposed relation to the *Logia*, a hypothetical book of sayings of Christ commonly attributed to Matthew under the designation "Q," stems from the pen of an eyewitness. Mark is commonly held to be the one "dictated by Peter," on the authority of Papias. Luke was written by the traveling companion of Paul. John was written by the son of Zebedee by that name.

The book should prove of considerable value in classroom study. The author is Rylands Professor of Biblical Criticism and Exegesis, University of Manchester (England).—JOHN F. GATES.

Earth's Remotest End, by J. C. Polloch. The MacMillan Company, New York, N. Y. 320 pages, \$5.95.

A British journalist reports his experiences during 33,000 miles of travel in remote areas of the world. His purpose was to find the church of Christ, to see how it fared in relation to the state and materialistic ideologies, and also to observe its impact on the society in which it was found. The journey took him and his wife, Anne (who took the photographs illustrating the book), into Nepal, Burma, Laos, Indonesia, the Philippines, etc. Mr. Polloch faithfully recorded the difficulties—and the courage and joy—of the missionaries who acted as his guides and hosts and who represented all segments of the missionary enterprise.

A chapter interesting to WITNESS readers is the account of the interview with Panai Ruab, of British North

Borneo, who had been converted around 1934 through the ministry of "Tuan Change" (so called because he "changed wicked natives and said they could have a new life"). Tuan Change was an Alliance missionary, Ernest Presswood (called "Prestwood" in the book), whose clear message of God has resulted in a strong indigenous church in North Borneo.—ANITA M. BAILEY.

Books in Brief

The Book of Mormon—True or False?, by Arthur Budvarson. Zondervan Publishing House, Grand Rapids, Mich. 63 pages, \$1.00, paperback.

Christians who live in areas where they must counteract the work of Mormon missionaries may find this little paperback very interesting and helpful. Through the use of many quotations and actual photographs of the *Book of Mormon* it exposes Mormon contradictions and the impossibility of its fantastic claims.

The Billy Sunday Story, by Lee Thomas. Zondervan Publishing House, Grand Rapids, Mich. 256 pages, \$3.95.

This is an authorized biography of Billy Sunday with the consequent emphasis on events rather than inner life. This zealous evangelist kept his ball-player vocabulary and manners, poured out his energy in unmatched hours of strenuous preaching, yet was especially fond of good clothes, and turned Catholic converts back to the Roman Church. In other words, he was a man who aroused much controversy, yet none can doubt that through his ministry many entered the kingdom of God.

From Bootblack to Pulpit, by F. H. Rossiter. Stake Print and Publishing Co., Spokane, Wash. 89 pages.

In this booklet the author has given his life story. A. W. Tozer wrote in the introduction, "The charge that people become Christians because they are too weak to resist or because circumstances make it natural that they should is completely refuted by the man whose life is found here. Surely in his youth he might well have been voted the one least likely to become a Christian. . . . Had he simply surrendered to the pressures around him he could easily have ended his days behind the bars of a prison. . . . His life cannot be explained apart from the grace of God."

Mr. Rossiter, now in his hundredth year, is the oldest living official worker in the Alliance. To his many friends he is offering this book as a memento and a testimony. To obtain a copy it is only necessary to write to Rev. F. H. Rossiter, 720 South Cannon St., Spokane 43, Wash.—CHARLES E. NOTSON.

Christians Hold Worship Service in Boats

Floods in southwestern Viet Nam (as reported in the WITNESS, November 15) did not keep the Christians in My An from holding their usual Sunday morning church service.

Rev. T. G. Mangham, Jr., chairman of the Viet Nam Mission, writes as follows:

"The pastor at My An reported that when the floodwaters were at their height all the Christians came to church by boat. Water was quite deep in the church and the benches were floating, so they were moved outside. Then the Christians maneuvered their small boats inside the church building. The pulpit was suspended from the roof by ropes, and the pastor stood in a small boat behind the pulpit and preached, the congregation seated in their boats before him!

"Nine young people from this church attended the short term Bible school held recently in Vinh Long. They had traveled two and a half days by boat from their village in order to attend the school!

"I am sure we will never know the full story of the testings through which the believers have passed. This is a wonderful testimony to their determination to praise the Lord in the midst of every difficulty."

Rev. Doan-van-Mieng, president of the Evangelical Church of Viet Nam, wrote to Dr. Bailey on November 13:

"Not only is there the catastrophe of floods, but dangerous civil war because of Communists. In some places the Christians are being persecuted. Please pray for us continually.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us."

"Please give my greetings and thanks to each member of the Board of Managers and to all the Christians of the Alliance."



Thai schoolgirls

W. D. CARLSEN

Gifts for Thai School Children

By IRENE HEARN

THE friendly provincial school supervisor came to ask a favor. He had often visited the mission residence, but his reason for coming this time was to invite us to accompany him on a trip to several village schools for the purpose of distributing packages sent by the American Junior Red Cross. At first we wondered what this sort of thing had to do with missionary work and just what the implications might be. We arranged a day, however, and were delighted with the opportunities for ministry it afforded us. It was an invitation to speak of the gift of God in Christ Jesus such as is seldom given to missionaries here in Thailand.

On the appointed morning we drove with the supervisor and several teachers to a school on the outskirts of an isolated village. Soon after our arrival and our introduction to the head teacher, about three hundred school children filed into the schoolyard to receive the packages. They all sat on the ground and the supervisor spoke briefly to them, telling about the rich, progressive country of America and its aid to Thailand. After that we were called on, as representing America, to distribute the lovely packages which contained toys, trinkets, tooth paste

and soap, needles and thread, and many other things pleasing to children.

When the distribution was over the supervisor graciously invited us to speak to the children about God. He set no limit on the time, and we were free to tell the students of the greatest gift of all—Jesus, and His wonderful salvation from sin. Then we gave each one a tract to take home. In two other schools that day we were given the same unusual opportunity.

At noon we were invited with the school officials to a delicious Thai feast. The tables had been placed under trees in one of the schoolyards. Our conversation throughout the mealtime also centered around our faith in Christ, for my table companions had many questions for us to answer.

Imagine our surprise when, upon reaching the center of a village on the way home, the supervisor, who is not a Christian, stopped his car and told us to distribute tracts to the villagers while he waited for us. Of course we gratefully complied with his request.

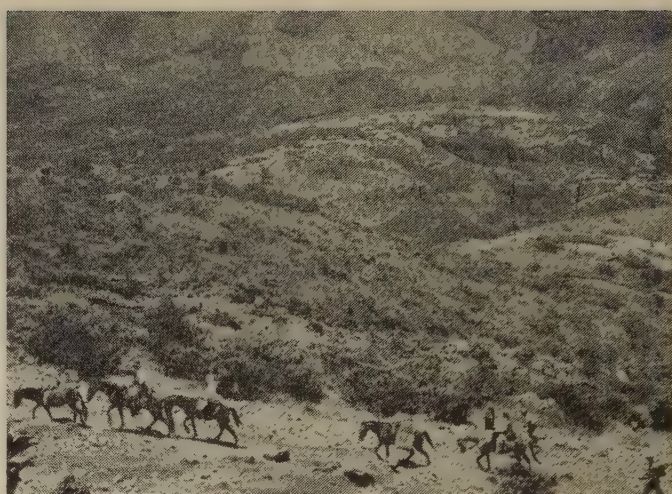
Truly God works in mysterious ways and has His own methods of making known His free gift to Thailand.





Mountain ridges are traversed with care

W. J. BAUMAN



Villages lie in the valleys, shut in by hills

Andes Mountain Trails

By REV. W. J. BAUMAN

AFTER hours of travel by truck and on horseback our party came to the summit of one of Colombia's mighty ranges. As we rode along this "balcony of the Andes" we could see many humble homes that appeared to be hanging on the steep mountainside. We were burdened with the thought that in them dwell people who are still without the Saviour. Slowly the Patía, like a silvery snake, wound its way along the valley below, to flow into the Pacific Ocean. Toward the horizon the mountains reached up, higher and higher like billows, until they terminated in the central cordillera some fifteen thousand feet above sea level. All creation joined in declaring God's glory and in showing His handiwork. What if this world had not been tainted by sin?

When we came to the "bridge of earth," the road dipped toward the ocean in the west. In some places the descent was so steep it was better to walk than to ride. We spent fourteen hours on this trail to reach Botatierra. Here we held a regional church convention. This remote place is deep in the jungle and we could hear the calls of the gaudy toucan and the screeches of parrots, and occasionally we had a glimpse of a long snake slithering into the underbrush. A good group of believers

had gathered to meet us; peak attendance was seventy persons. These Indians of the jungle learn new choruses and hymns rapidly, listen attentively to the messages and ask intelligent questions. How well the Spirit of truth had taught them. Our fellowship in the Lord was sweet.

There had been dry weather for months in Colombia. Dust rose in clouds from every vehicle traveling along the highway. The pastures were dry and brown. Suddenly, overhanging clouds released big drops of rain. It was the beginning of a thunderstorm and heavy shower. Winter had come to Colombia, and a revival of nature. It is spiritual revival we yearn to see in the land. We all look forward to the Billy Graham Campaign scheduled for the end of next January. Colombia shall also have a chance to hear through mass evangelism. Everywhere church groups are praying for a revival. If God could save bishops and priests in New York City, He can do it in Colombia. How earnestly do we solicit your prayers and supplications for thousands of people to turn to the Lord.

A school for Indian young women is in session at the Silvia Alliance farm. Already several short term schools were held for young men with considerable success. How ur-

gent is the need for young Christians who will be witnesses for Christ among the Paez Indians. The few laymen visiting the tribe are doing a great work. Having suffered greatly during the violence, the Indian seems to be open now to the claims of Christ. Much prayer is needed for this vast area of Tierradentro, for the believers who are widely scattered and for the Guambiano Christians, that their faith may be strong and that many more will come into the fold of safety.

People of the jungle region of Caquetá have heard the gospel now and then, but recently a missionary and a national couple were stationed there. This large territory of the Amazon headwaters has never been thoroughly worked; nevertheless, groups of believers are scattered throughout the jungle. With many refugees of the violence living there, it is hoped that a strong work will be established in spite of the opposing forces of the devil. Much prayer is needed to back up the efforts of God's servants as they travel the rivers proclaiming the message of love to those who live in the deep jungles.

Conventions and short term Bible schools have been held throughout the Alliance fields. The great need is for well-trained nationals who will

Dark Night at High Noon

By MRS. RALPH W. HERBER

hasten with the message to their own people. These will be raised up in response to prayer and supplication. At the beginning of the new year a new day will dawn for the national church, in that they then will be entirely self-supporting. Slowly but surely they have been shouldering full responsibility for supporting their workers.

Weary in body, our conference party—a missionary and a national worker—rode along the endless mountain trail. Rain began to fall and, although we wore our capes, it was impossible to keep dry. The trail filled with water and the horses slid and ploughed through the mud. But in due time we arrived at the home of believers. We had been here before, and the Lord had saved four persons on that visit. We looked to Him that some others would be saved this time.

For lack of room the service was held outside to accommodate neighbors who had come from all around. God's presence was very manifest, but after the message and the invitation no one moved. We were closing the service when one person asked for prayer. Gladly we knelt around the table, instructing and then praying for that one who took refuge in Christ. How the Christians rejoiced. This made our long, weary trip particularly worth the effort. Will you earnestly pray for these other sheep in the mountains? ♦ ♦ ♦

HIGH noon in the tropics is the time to rest, but a young man had come a long way for spiritual help. We sat under a shady tree by the side of the house, and as we talked the awful darkness of Senoufoland (in Mali, West Africa) unfolded before me.

Only a few weeks before the young man had come to give himself to Christ. The only other Christian in his town is an elderly man with whom he meets on Sundays to pray. After his conversion he returned to his town and told his father what he had done.

"We have been faithful in making many sacrifices in order to have sons," replied the father. "Remember that you as well as your four brothers are the gift of demons! But if you choose to walk this new way, I shall not oppose you."

The lad was sincere in his desire to please the Lord, but I could see that his heart was burdened. "Since that day when I repented," he said, "I have done everything that you taught me to do, but from people in my town I have heard many things that trouble my heart."

One of the things he told me was that a Moslem from a nearby town

was telling this story: His wife and he were working out in the fields one day when some red demons came and held their hands and told them that they had a message from God. From that time on no one was to work on Mondays or Fridays. If they did, God would withhold the rain. As the story passed from one person to the other, more was added on to it until it had reached great proportions. It was rumored that it was a new law of the government and would be enforced by the police. "What shall I do?" the new Christian cried.

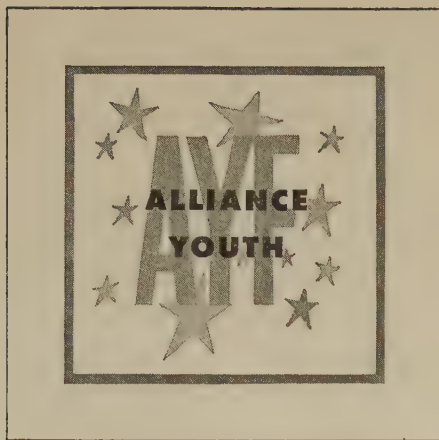
By this time an elder of the church had joined us, and together we encouraged him to put his complete trust in God. "Yes," said the white-haired elder, "the lies of the heathen are many. The year this mission station was built our enemies said that we would all die of hunger, for there would never be another harvest. Did God forsake us? No! On two different occasions those same people came to us begging for grain to take them through the dry season. A man who had said Christians would be eaten by the hyenas was himself overtaken by one as he lay ill on a deserted road." After hearing many testimonies of God's care and protection, the young man took new courage.

Before he left he declared, "There are many in my town who would like to enter this way, but they are afraid. We are evil people and practice sorcery." How dark the African night! How far the arm of the gospel must reach to snatch just one soul from hell.

Again we realize the wide gap existing between Senoufo culture and faith in God. Demon worship, trial marriage, infidelity, drunkenness, debauchery, black magic and lies—all these make the task of the church difficult. We often cry, "How can we surmount these formidable barriers?" We can only rest on God's Word, for "he is able . . . to save them." If God is able to reach down and save one of mankind, He is able also to save the Senoufo. ♦ ♦ ♦

A group of Andean Christians gather in conference, Colombia





DONALD MORELAND, Editor

World Crisis and Youth

A fifty-megaton nuclear bomb is synonymous with "world crisis." If such a bomb were dropped on the Capitol in Washington, D. C., all that would be left would be a tidal basin adjacent to the Potomac River.

We have gotten accustomed to these global crises. One day it is a governmental overthrow in Latin America. The next day it is a new involvement in the battle over Berlin.

Many times youth take important parts in these world pressures. Young people demonstrated in South Korea and overthrew the government. Thousands of students demonstrated in the streets of Tokyo and forced former President Eisenhower to change his plans. We are accustomed to seeing pictures of young people in Cuba carrying rifles and crusading for their "cause of freedom."

Throughout the ages every generation has faced its crises. It is very interesting to find that in many cases youth have been involved and have served God effectively in time of world crisis. Consider the young soldier Jonathan who was serving in his father's army. There came a time when his father, Saul, disobeyed God and, as a result, his army was trapped by the enemy. This was a time of crisis for the nation, for the army and for young Jonathan. During this time of peril the voice of God spoke to Jonathan and he responded with obedience. He allowed God to prove Himself during this crisis and, as a result, the enemy was completely routed and defeated.

Daniel and his captivity represents

one of the best-known crises recorded in the Old Testament. King Nebuchadnezzar, of Babylon, besieged Jerusalem and Jehoiakim, king of Judah, lost the battle. As a result Daniel and a number of other choice young men of Judah were taken captive. They were outstanding, for they were to be those "in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans" (Dan. 1:4). With all this great pressure and crisis about him, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself."

This, of course, is the pattern which the Communists follow in training the most promising young people from their subjugated nations. This is the crisis and the decision Christian youth in the land of China, Korea and now Laos face. What would your commitment be in such a crisis? Would your testimony equal that of the young Mèo Christian in Laos who, it was recently reported, spent eighteen days walking to Vietnamese from the Communist army camp where he had been held prisoner. One day he decided to dash for freedom. His three companions became aware that there was a difference between the evil

spirits they worship and the God of the Christian. Their pleas to the spirits were not heeded, whereas when the Christian prayed he got results. This is a testimony that by God's grace youth can be victorious in time of crisis in any generation or circumstance.

Paul wrote to young Timothy indicating that the future was difficult, but gave to him a personal challenge, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (2 Ep. 3:14). These are the instructions given to him in preparation for crisis times. What the world and the nations need most is God.

You may have the opportunity and responsibility as a child of God of proclaiming the name of Christ and His salvation to a nation which has been forced underground to fall-out shelters. Let us not be alarmists, for we know as long as the Lord Jesus Christ carries youth who obey God rather than man have the answer for the world in any of its crises.

Will you take inventory of your life in anticipating continued crises?

1. Does the Spirit of God bear witness with your spirit that you are a child of God? Many young people know all about salvation through Christ, but have not the witness of the Spirit that they have been born of God.

2. Has your life been made clean through the infilling presence and ministry of the Holy Spirit? The teaching of the Spirit-filled life is known by our young people, but the Spirit Himself must be possessed.

3. Are you walking in daily obedience? Our spiritual life must be made fresh every day by personal obedience to our Heavenly Father.

4. Is the Word of God the directive of your life? The Holy Spirit gives personal direction to the Christians whose hearts and minds are occupied by the Word of God.

5. Are you a living epistle of God read by all men? Paul's personal desire was "that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." The greatest message to the world is our own life.

As a Christian your life must count for eternity in the midst of world crisis.



JAMES B. HARR, Reporter

To the Fields

Rev. and Mrs. Harry W. Webster and two daughters, Crystal and Geneva, left November 27 for Saigon, Viet Nam, where Mr. Webster will serve as pastor of the American Community Church.

On November 1 Mr. Webster retired after almost twenty years of service in the chaplaincy of the United States Army. He had the rank of Lieutenant Colonel. During his army career he had served in the 43rd Infantry Division in the Pacific and was in action at Guadalcanal, New Guinea and the Philippines. After occupation duty in Germany he was assigned to Korea and later was stationed in Japan. From 1954 to 1959 he was post chaplain at Fort Chaffee, Ark., and during his final years of service was at Fort Mason, Calif., as staff chaplain for the U. S. Army Transportation Terminal Command.

Mr. Webster has served with the Alliance since 1932. He founded the Alliance church at Livermore, Calif., and also served as pastor in Long Beach.

The American Community Church in Saigon was started by Alliance missionaries a number of years ago to provide a church home for the large number of English-speaking residents in the city. The majority are connected with the various United States military and economic missions working in Viet Nam. The church gives liberally to the work of the Evangelical Church (C. & M. A.) in Viet Nam. Rev. John Sawin, who has been serving this church, will now be released for teaching and publication work.

The Websters have two other children: a son, Harry, who is with Radio Station KXXX in Colby, Kan., and a daughter, Mrs. Gwen Hull, of Gentry, Ark.

With the Lord

Mrs. Albertie Case Hutchison, charter member of the Alliance Gospel Center, Alliance, Ohio, went to be with the Lord November 4. Although rejected for foreign missionary service in her youth because of ill health and a short expectancy of life, she with her husband, Rev. Chauncy Case, a Presbyterian minister, lived a full and busy

life, serving in the home mission field and several pastorates. Mrs. Hutchison had recently passed her ninetieth birthday.

She is survived by her son, Rev. Asher B. Case, missionary to Thailand, and a daughter, Mrs. H. R. Henderson, of Alliance.

The New Generation

To *Rev. and Mrs. O. G. Fisher*, Viet Nam, a daughter, Joyce Myra, on November 7.

To *Mr. and Mrs. R. L. Phillips*, Viet Nam, a daughter, Jean Elizabeth, on November 13.

To *Rev. and Mrs. Martin G. Smith*, Worcester, Mass., a son, Todd Randall, on October 18.

To *Mr. and Mrs. Paul D. Mazur*, Sewickley, Pa., a son, Lorin Andrew, on October 7.

To *Mr. and Mrs. F. Clifford Hicks*, Centerville, La., a daughter, Bonnie Grace, on October 16.

To *Rev. and Mrs. John R. Barkman*, Minot, N. Dak., a son, Timothy Daniel, on November 2.

Pittsburgh Church Burns Mortgage

Pittsburgh's North Side Christian and Missionary Alliance Church burned its mortgage five years ahead of schedule during a special ceremony held Sunday morning, November 12, in the sanctuary of this steel city landmark. The ceremony celebrated the end of a \$50,000 debt for the North Side congregation.

The group had previously paid off a \$41,000 indebtedness on their property which includes three buildings and occupies nearly a complete city block in downtown Pittsburgh. Currently they are engaged in a savings-fund program aimed at \$200,000, which they hope to use in a rebuilding venture as the city's "Twentieth Century Renaissance" gets under way. The North Side Church is to be one of but two Protestant churches in a new living and business community known as "Allegheny Center."

Also on November 12 oil portraits of

four pastors of the sixty-seven-year-old church were unveiled and dedicated: Rev. R. F. C. Schwedler, Rev. Tracy C. Miller, Rev. Gordon Wishart and the present pastor, Dr. K. C. Fraser. The church already had a portrait of its founder, the late Rev. Edward D. Whiteside.

North Side's property is currently valued at \$1,200,000. Eleven years ago it was valued at \$30,250. The forward-moving program is under the direction of Dr. K. C. Fraser, pastor, assisted by Rev. R. Harold Mangham.

Rev. F. H. Rossiter Celebrates 99th Year

Rev. F. H. Rossiter, of Spokane, Wash., celebrated his ninety-ninth birthday on October 30, when his daughter Ann, assisted by Mr. Rossiter's Sunday school class, held open house.

Mr. Rossiter has been associated with the Alliance for sixty-two years. Still an avid reader, he also does his own correspondence, answering letters on his typewriter. His kindly spirit and words of encouragement have always been helpful to his brethren, to whom he was an "elder brother to count on." He was recently made an honorary elder at Central Christian and Missionary Alliance Church in Spokane.

Mr. Rossiter has another daughter, Mrs. Esther McCabe, of North Hollywood, Calif., and two sons, Joe and Sam Rossiter, who live in Seattle.

Last year Mr. Rossiter published the story of his life, a notice of which appears on page 10 of this issue.

Increase in Missionary Giving

Rev. E. N. Nielsen, pastor of First Alliance Church, Charlotte, N. C., reports that the missionary pledge offering received during the convention totaled \$8,282. Last year the church pledged \$4,328 but \$1,089 over this amount actually was received. This increase, said Mr. Nielsen, has come through the work of the Holy Spirit in bringing men and women to faith in Christ and interested believers into fellowship in the

Rev. and Mrs. Harry W. Webster and daughters, Viet Nam





Bible Church, West Hartford, Conn.

church. Among those who have been saved are a Jew and a member of the Jehovah's Witness cult.

The missionary convention was eagerly anticipated by the congregation and the attendance was good. An Army man sought permission from his commanding officer for the week off duty so that he might attend, and it was granted when he explained the importance of the week to him. Another family ate their evening meal after the service; the father, a bus driver, worked until 7:00 P. M. and went directly to the meetings with his family.

The speakers included Rev. G. S. Constance, Area Secretary for Latin America and the Near East; Miss Frances Wolff, Philippine Islands; Rev. and Mrs. David Harvey, Guinea, West Africa; Mr. Abraham David, and a group of Alliance MKs from Toccoa Falls Institute and Bible College.

This church has recently completed a building project: a new entrance to the sanctuary, nine new Sunday school rooms, a new assembly, a nursery which is separated from the main auditorium by glass, a cloakroom and a vestibule. The church was also redecorated.

Unusual Missionary Convention in St. Paul

The Bible and missionary convention held at Simpson Memorial Church in St. Paul, Minn., October 15 to 22 was a time of blessing to all who attended. There had been much spiritual preparation, including a day of prayer on the Friday preceding the convention. Attendance was excellent throughout.

Several new features marked the convention this year, including weekday afternoon services, a daily broadcast entitled "Alliance Men and Missions" over Radio Station KTIS, and a missionary platform rally on the closing Sunday afternoon with thirty-five missionaries and missionary children taking part. At this service many young people indicated their willingness to go to the ends of the earth. At the closing Sunday evening service the Simpson choir presented the missionary cantata

"The Greatest Story Yet Untold" under the direction of Rev. James Mason.

Speakers during the eight days included Dr. A. W. Tozer, Rev. Carl Volstad, Rev. W. F. Smalley, Rev. Charles W. Shepson, Rev. W. W. Conley, Mrs. S. G. Barnes, Rev. E. J. Sahlberg, Rev. A. F. Ratzloff and Pastor James E. Davey.

The pledge for our world-wide missionary program reached over \$28,000, an increase over the previous year of more than \$5,500.

New Church in West Hartford

After many years of prayer and dedication the members of the West Hartford (Conn.) Bible Church are rejoicing in a completed house of worship.

The congregation dates its beginning in 1920, when Mr. John Woike, an Alliance man from New Jersey, moved with his family to Hartford. He held services in the Jefferson Street Methodist Church on Sunday afternoons, and later the group met in the home of Mrs. Ida Hathaway. Later, although not formal-

ly organized, the congregation met in Freje Hall, West Hartford, and called Rev. Don Rogers as pastor. Under the ministry of Rev. Bradford Hess the church was incorporated in 1947; the next year the congregation built a basement structure in an excellent location on Park Road, one of West Hartford's main streets. The church was completed this fall. It has a seating capacity of 240, with a downstairs Sunday school unit, nursery, kitchen, and clerk's office. It is valued at \$100,000.

There has been a noticeable increase in attendance in the Sunday school as well as the church services, and the congregation is anticipating a greater ministry in the future. Rev. John R. Carlson has been pastor since June, 1960.

Bedford (Pa.) Church Dedicated

The new Christian and Missionary Alliance Church of Bedford, Pa., was dedicated on October 15, with Rev. H. J. Sutton, superintendent of the Western Pennsylvania District, speaking.

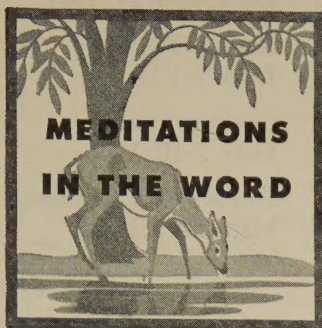
An extension project of the district, the church is located on Route U. S. 30 between the villages of Bedford and Everett. It was started in 1957, when the pastors in Altoona and Indiana, both of them concerned with giving a full gospel witness to the area, united in surveying the district and then beginning services. Meetings were first held in a home, and later in a storeroom. In 1960 the church was organized during the ministry of Rev. J. R. McCauley, and the building started. It has been completed during the ministry of Rev. Melvin C. Allison, present pastor.

The church, which seats 150, also contains the parsonage. It cost less than \$30,000, and the present indebtedness is under \$15,000. The congregation plans to build a detached parsonage later, enlarging the church area to include the present parsonage.

(Continued on page 19)

Christian and Missionary Alliance Church, Bedford, Pa.





Edited by EDITH M. BEYERLE

Sunday

1 JOHN 2:18-28 (verse 27).

It is wonderful how the untutored mind will . . . often, in a short time, by the simple touch of the Holy Spirit, be filled with the most profound and Scriptural teaching of God and the plan of salvation through Christ. We once knew a poor girl, saved from a life of infamy and but little educated, in a few days rise to the most extraordinary acquaintance with the Scriptures and the whole plan of salvation through the simple anointing of the Holy Spirit.—A. B. SIMPSON.

Monday

HEBREWS 3:7-19 (verse 19).

Spiritual enrichment comes through faith in Christ. Material enrichment comes through faith in mammon. If we desire to have spiritual enrichment we must decide in favor of the spiritual. Spiritual enrichment comes through obedience to the words of Jesus. We need a dynamic faith in Christ. We miss spiritual enrichment by disobedience to Christ and this is caused by unbelief. We limit the limitless Christ by our unbelief. He can only enrich others and us through our faith in Him. Let us put our faith in Christ.—SELECTED.

Tuesday

MATTHEW 6:1-7 (verses 4b, 6b).

Hide yourselves, and all that you do, with your Father in secret, and your Father which seeth in secret will reward you openly. And "blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." . . . Go down, if need be, to your grave unknown and undiscovered, misunderstood, misrepresented: only keep your heart hidden with Christ in God: and "when Christ, who is our life, shall appear, then shall ye also appear with him in glory."—ALEXANDER WHYTE.

Wednesday

EXODUS 15:22-27 (verse 26b).

*There is an old appointed way
For those who "hearken and obey";
Above the gate these words we see,
"I am the Lord that healeth thee."*

*There is a great Physician still
Whose hand has all its ancient skill;
At His command our pains will flee,
"I am the Lord that healeth thee."*

—A. B. SIMPSON.

Thursday

2 CORINTHIANS 4:8-18 (verses 17, 18).

When we walk through a deep, narrow canyon we can look up in the daytime and see the stars shining in the sky because the glare of the sun is shut away. Out of the deepest depths of lonely sorrow and earthly deprivation we have the grandest visions of heavenly things. The deeper we are baptized into crucifixion, the higher we ascend in spiritual discernment and experience.—GEORGE WATSON.

Friday

MATTHEW 19:16-26 (verse 22).

The writer's attention was called recently to a birthday card sent by one of her friends. Lilies of the valley, speaking silently of purity, and red hawthorn blossoms, typifying the blood, were on the inside page, visible only through an open space on the cover page. Two dollar bills had been slipped between the "frame" and the picture, completely covering the most significant part of the card. Upon reflection, the truth was emphasized that the accumulation of money has a great tendency to blot from the heart the importance of redemption's work in purifying the life.—PAMELI.

Saturday

JOHN 21:1-8 (verse 6).

The disciples had toiled all night and had taken nothing. As the day broke upon the Sea of Galilee these fishermen were tired and weary. Their eyes were heavy, and they were hungry. It was in this hour, amid hunger, toil and discouragement and even defeat in the object of their quest, that the risen Christ appeared. By His appearance under these circumstances Jesus taught His disciples for all time to come that they may look for and expect His presence amid toil and hunger and the reverses of life.—J. C. MCPHEETERS.

Sunday

PSALM 119:111-120 (verse 113).

We should separate ourselves from thoughts as well as objects which are not purifying. . . . It is possible so to hold the reins of the mind that it will refuse to dwell upon thoughts which the judgment denies. It may be like the waves which beat against the vessel's timbers. . . . We can keep the hatches down and refuse to open them. Likewise, God will take our thoughts and hold them captive and fill our minds with His higher, holier thoughts.—A. B. SIMPSON.

Monday

LUKE 2:8-29 (verse 11).

*Low with the beasts of the stall He lay—
Jesus, immaculate Son of God;
Heaven's soft music lingering on,
While wondering shepherds swiftly trod
Judaeian hillsides in the gray
Of earth's new dawn
To kneel to Him adoringly.*

*O Jesus, from Thy throne on high,
Which angel faces beautify,
Teach us Thy sweet humility.*

—LOUISE CRENSHAW RAY.

Tuesday

ACTS 17:22-34 (verse 28).

An individual life is a mere little backwater, as it were, in the great ocean. But its minuteness does not matter, if only the great tidal wave, which rolls away out there in the depths and in the distance amongst the fathomless abysses, tells also on the tiny pool far inland and yet connected with the sea by some narrow, long fiord. If my little life is part of that great ocean, then the ebb and flow will alike act on it and make it wholesome.—ALEXANDER MACLAREN.

Wednesday

HEBREWS 4:9-16 (verse 15).

Oh, observe how He is touched by our infirmities, with a separate, special, discriminating love. There is not a single throb in a single human bosom that does not thrill at once with more than electric speed-up to the mighty heart of God. You have not shed a tear or heaved a sigh that did not come back to you exalted and purified by having passed through the eternal bosom.—F. W. ROBERTSON.

Thursday

JOSHUA 15:63-16:10 (15:63).

This report on the dividing up of real estate in Palestine can be very dull reading for one who seeks immediate spiritual nourishment. But Joshua 15:63 and 16:10 have their real lesson for us. Each of these "success reports" on Judah's and Ephraim's inheritances includes a line telling of their partial failure. Each tribe tolerated a little pocket of resistance, which was the beginning of compromise with evil within their borders. That finally spelled their downfall. Little permissions of evil, sooner or later, add up to total defeat.—DELBERT ROSE.

Friday

JOHN 17:1-10 (verse 4a).

The philosophy of some Christians is "We are saved to serve." But are we? Are we not, rather, saved to glorify God? To be sure, we shall serve. But the ministry for God is only a contributing factor in the process of character-building which will glorify God. God in His omniscience and wisdom chooses the tasks best fitted to produce patience, faith, love and all the other virtues which compose a life transformed into the image of His Son.—PAMELI.

Saturday

MATTHEW 7:12-23 (verse 12).

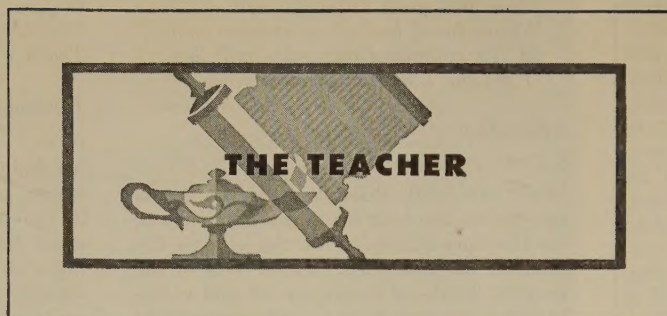
It is sometimes said that the early Christians overrated Jesus, credited Him with being unique, different, divine. To support this charge it is pointed out that other religious teachers had given their pupils the Golden Rule. Confucianism told its disciples: "Do not unto others what you would not they should do unto you." Buddhism told its adherents: "Hurt not others with that which pains yourself."—PAUL S. REES.

December 17, 1961

LESSON TEXT—
Luke 1:39-55

GOLDEN TEXT—
Luke 1:46, 47

DEVOTIONAL READING—
Luke 1:26-38



By Harold J. Sutton

December 24, 1961

LESSON TEXT—
Luke 2:1-16

GOLDEN TEXT—
Luke 2:10, 11

DEVOTIONAL READING—
Matthew 1:18-25

Growth Through Adoration

I. THE ANGEL'S SONG OF ANNUNCIATION (Luke 1:32, 33).

The greatness of the promised Child was threefold: (1) *His divine origin.* He "shall be called the Son of the Highest." He bears the name unique above all other names. Jesus Christ is the only-begotten Son of God (John 1:14; 3:16). He is very God, begotten, not made. (2) *His divine mission.* He is a greater prophet than Moses, a greater priest than Aaron, a greater king than David. This surpassing greatness is revealed by His matchless name, Jesus, "the salvation of Jehovah." He was called "Jesus" before His birth (v. 31), at His birth (Matt. 1:21), in life (Acts 10:38), in death (John 19:19), in resurrection (Acts 2:32), in ascension (Acts 2:36), and will still be known by that sweet human name when He returns (Acts 1:11; 1 Thess. 4:13-17). (3) *His dignity and power.* "He shall reign." He came to be Saviour and King. His kingdom is first of all spiritual, in the hearts of men; but someday He will ascend the throne of David in an earthly kingdom. The Kingdom of Christ is destined to surpass every kingdom in every way. In extent "there shall be no end"; in duration it shall be "for ever."

II. THE VIRGIN'S SONG OF EXULTATION (Luke 1:46-55).

Not when the angel spoke, but when a woman like herself called her the "mother of my Lord," Mary broke into song. Her Magnificat became one of the noblest of Christian hymns. It marked the transition from Old Testament to New Testament praise, and opened the great fountain of Christian hymnody. The words are mostly quotations from the Old Testament, but with new application and meaning. The first words are a burst of rapturous praise in which Mary's full heart runs over. Silence is impossible and song is a relief.

*"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour."*

Note the twofold act: magnifying and rejoicing. "We magnify God when we take into our vision some fragment of the complete circle of His essential greatness, or when by our means, our fellows are helped to do so." Note the double name of God: "Lord" and "Saviour." Mary bowed in lowly obedience and looked up in conscious need of deliverance. She continued her song:

*"For he hath regarded the low estate of his handmaiden:
For, behold, from henceforth all generations shall call
me blessed."*

In unshaken meekness and steadfast obedience she feels herself the handmaiden of the Lord.

Then the personal disappears from her song, and as only the thought of God's character remains, she continues:

*"For he that is mighty hath done to me great things;
And holy is his name.
And his mercy is on them that fear him . . ."*

Here we have a new revelation of the threefold divine glory fused into one beam of the incarnation: *power, holiness and eternal mercy.* Even Mary's anticipation fell far short of the reality. She saw but dimly and in part. We see more plainly the rays of divine perfection meeting in and streaming out to the whole world from her Son

"Good News of a Great Joy"

Luke claims that his account is orderly and accurate (1:1-4). He wrote, not that the church might believe but because the church did believe. The record is trustworthy, authoritative and divinely inspired.

I. THE POLITICAL WORLD WHEN JESUS CAME (Luke 2:1, 2).

This section is introduced by the expression "in those days." What days? (1) *When Caesar Augustus was the first emperor of Rome* (2:1). (2) *When Cyrenius was governor of Syria* (2:2). (3) *When Herod the Great was king of the Jews* (1:5). (4) *When Caesar Augustus ordered a census* (2:1, 2). Why? Read Micah 5:2. Little did the great Caesar know that in sending his edicts to the utmost limits of the East he was obeying the decrees of the God of heaven.

II. THE IMMEDIATE WORLD TO WHICH HE CAME (Luke 2:6, 7).

Because he was divinely appointed to emphasize the humanity of Jesus, Luke notes minutely this world.

This section is introduced by the words "the days" (v. 6). What days? "The days" that began with the conception (v. 6) and ended with the miraculous birth (v. 7). The immediate world into which Christ came was the womb of the virgin (1:30, 31). And a physician so records it. (1) *The immediate world foretold by the prophets* (Gen. 3:15; Isa. 7:14). (2) *The immediate world found by the angel.* Gabriel told her all that was to take place. As the divine and human wills met and mingled, heaven touched earth that earth might evermore touch heaven. (3) *The immediate world entered by the Lord.* The body of Christ was prepared by the Holy Spirit in the womb of the virgin. The virgin thus becomes the virgin mother, "graduating unto motherhood amid the acclamations of the sky."

III. THE GREATER WORLD INTO WHICH HE CAME (Luke 2:10, 11).

Because Luke the historian was also Luke the evangelist, he concludes his narrative with the gospel of divine grace. Now it is "this day" (2:11). What happened on this day? The angel brought "good tidings" to earth. See (1) *the object of the good tidings:* "all people" (v. 10). The universality of the gospel is here set forth. The "all people" included the Jewish nation that had lost its position of privilege and power; the Greeks whose intellectualism had failed to elevate morally or satisfy spiritually; the Romans whose political domination had secured to them no inner peace—and the vast multitudes yet to be discovered by their fellow men but included in the purpose of God. (2) *The subject of the good tidings:* "a Saviour . . . Christ the Lord" (v. 11). Saviour, Christ (Messiah), Lord—this is the triple crown the angel bore to the cradle of the holy Child. The title *Saviour* points downward and commands the powers of the lower world; *Messiah* places the shadow of His throne over the thrones and dominions of men; *Lord* goes heavenward and invests Him with a "name which is above every name."

The angels brought the good tidings and the shepherds said, "Let us now go . . . and see." They went, saw, rejoiced and returned, and the world—that greater world, the whole wide world—has rejoiced ever since. Let us go even unto Bethlehem!

THE ALLIANCE FAMILY

(Continued from page 16)

The dedication service was followed by a week of special meetings, with the pastor bringing the messages. Twelve persons professed faith in Christ, and a number of others made spiritual decisions.

Rev. R. W. Battles Speaks at Nyack

Rev. R. W. Battles was the speaker at the five-day spiritual emphasis week at Nyack Missionary College in November. Speaking morning and evening to students and community guests, the Orlando pastor covered subjects ranging from a straight evangelistic thrust based on the theme "Love Not the World" to an insistence on the continuing dignity and necessity of collective public worship.

In his opening sermon Mr. Battles established the thread of the week's theme by pointing out that the ministry of the Holy Spirit is to convince the world of sin, righteousness and judgment. In two other sermons of the twelve-message series he dealt with two mutually exclusive truths of the New Testament: the Christian is to love Christ supremely; to do so, he must "love not the world." Said the speaker, "One of the two loves cancels out the other."

During the first two nights no public appeal was given. On the third and following nights the student body responded readily to the evangelist's moderate appeal for them to settle any outstanding spiritual needs.

Evangelistic Meetings

Attleboro, Mass. The Alliance Church held eight nights of spiritual refreshing, of which the pastor, Rev. C. Lawrence Broadhurst, said, "They were just that—a time of spiritual refreshing. Attendance grew each night with the church full for the Saturday night youth service." At the close of this meeting three youths confessed Christ as Saviour and twenty-eight went forward to consecrate themselves fully to the Lord. In the

All Praise to Thee

*All praise to Thee, Eternal Lord,
Clothed in a garb of flesh and blood;
Choosing a manger for Thy throne,
While worlds on worlds are Thine alone.*

*A little Child, Thou art our Guest,
That weary ones in Thee may rest;
Forlorn and lowly is Thy birth,
That we may rise to heaven from earth.*

*Thou comest in the darksome night
To make us children of the light,
To make us, in the realms divine,
Like Thine own angels round Thee shine.*

*All this for us Thy love hath done;
By this to Thee our love is won:
For this we tune our cheerful lays,
And sing our thanks in ceaseless praise.*

—MARTIN LUTHER.

Sunday school hour November 12 "nineteen boys and girls made a profession of faith," he reported. "In all, twenty-four made a profession of salvation during the week."

The speaker was Dr. Glenn V. Tingley.

Biltmore, N. C. Rev. H. R. Ronson, of Lumberton, N. C., recently preached at a series of evangelistic services at The Christian and Missionary Alliance Church, in Biltmore, N. C. The pastor, Rev. M. Howard Cashatt, reports three young people were saved, twenty persons dedicated their lives to the Lord and sixty-two others sought God for healing and spiritual needs. The spirit of revival continues and is evident in the regular services of the church.

Dixon, Ill. Rev. Harold A. Walker, of the Crusade Staff of Youth for Christ International, held a six-day crusade recently in the Alliance church here. Rev. Edward L. Masters, the local pastor, said, "The very first service found many Christians at the altar and in the inquiry room confessing their sins and rededicating their lives to the Lord Jesus Christ."

Flushing, Ohio. Members and friends of The Christian and Missionary Alliance Church of Flushing, Ohio, fasted and prayed each Wednesday for several weeks preceding the revival crusade held November 1-12. The evangelist, Rev. H. P. Rankin, gave heart-searching Bible messages with God's anointing upon him. Several persons were healed and others were saved during the course of the meetings.

Rev. Richard L. Sauvé, pastor, reports that the rich blessing received still prevails in the church. The offerings each night were exceptional, and there was advance spiritually, numerically and financially. Some of the new friends made during the crusade are now regularly attending Sunday school and church services.

Missionary Prayer Band Rallies

Southwestern Montana Area. Thirty-five women met November 2 at Belgrade for the fall rally of missionary prayer fellowships. Representing churches in Helena, White Sulphur Springs, Manhattan and Belgrade, the ladies enjoyed a preservice coffee hour in the morning and then heard Rev. Nathan E. Ost, missionary from Africa. Mrs. Melvin Jensen, missionary to Alaska, spoke in the afternoon, following the election of officers.

East Central Pennsylvania. The women's prayer fellowships of this area met in Morrell on October 31, with Mrs. G. F. Sickenberger in charge. Seventy ladies attended, representing nine churches.

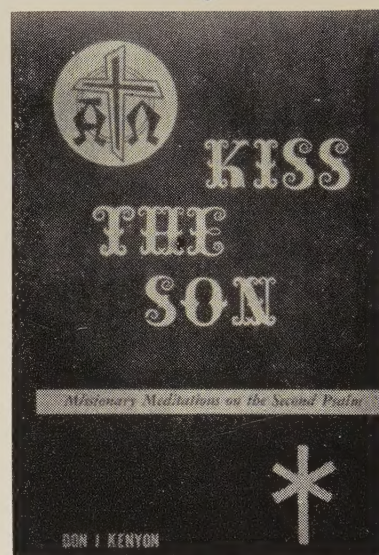
Miss Beulah M. Bowen, missionary from Viet Nam, was the morning speaker, and Rev. L. R. Van Horn directed a forum in the afternoon, with Miss Bowen, Mr. W. N. Hotalen, of Congo, and Rev. Samuel Wilson, of Peru, taking part. A special offering for Laotian relief was received.

Dialogue Demonstrates Witnessing Methods

A "priest" and a "nun" appeared on the platform in the Sunday evening service of the Alliance church of Shippensburg, Pa., recently. The priest was Rev. Alex Dunlap, director of the Conversion Center, Havertown, Pa.; the nun, Shirley Waltz, of the Shippensburg church. The purpose was to demonstrate how to witness to Catholics.

The dialogue was presented in the closing service of a week of evangelistic meetings held in the Shippensburg church with Mr. Dunlap as the speaker. Rev. Gerald W. Bottenfield, pastor, said, "At each meeting there were people at the altar for salvation and for a deeper spiritual life."

DON KENYON'S NEW BOOK



\$2.75

Missionary Meditations on the Second Psalm

Out of the conviction that this Psalm presents in germinal form all of the great revelatory concepts which relate Jesus Christ to the great commission that He gave to the Church this book is written. Every verse is pregnant with missionary messianic implications. Meditations of a serious nature will set the mind flowing with ideas which can carry the seeker after truth through the scope of the Bible.—\$2.75

by the same author

THE DOUBLE MIND

A clear, fresh series of expositions on the book of James. \$2.00

CHRISTIAN PUBLICATIONS, INC.
THIRD AND REILY STS. HARRISBURG, PA.

WILLIAM H. DIETZ, INC.
10 SO. WABASH AVE. CHICAGO 3, ILL.

Add 15c for postage.

Gifts for the King

THOSE who set themselves to give faithfully in support of foreign missions discover a surprising secret: the amount of their personal goal which at the beginning of the year looked as if it would be a strain financially becomes an inspiration to faith.

An exhilaration, which is the King's own seal of approval, attends the purposeful setting apart of the sacrificial gifts which they make at regular intervals. All doubt as to the propriety of giving generously for gospel ministries abroad is swept away in this assurance of His pleasure. Those who give also discover that supporting missions adds to their zeal for the ministry of their local church. Spiritual myopia, on the contrary, is apt to result in a blurred concept of the need close at hand as well as that abroad.

Judged even from the low motive of maintaining our own national security, the wisdom of foreign missionary work is increasingly apparent. What the people in undeveloped countries are reading, hearing and thinking has suddenly become a matter of concern to people who previously thought of missions as a wasteful hobby of enthusiasts. Those who give magnificently to cultural and educational projects in their own well-supplied communities have reason to wonder if they should not have been alert to the appeals for Christian literature overseas and to the great variety of other ministries in which missionaries are engaged.

Among the first to present gifts to the King in His infancy were men from abroad. They were foreigners, but their vision exceeded that of the scholars and priests and men of wealth who lived within a few miles of our Lord's birthplace. The carpenter guardian who was so poor he had to offer two doves instead of a lamb when he and Mary brought Jesus to the Temple was by their gifts doubtless provided with the resources to finance an emergency trip to Egypt. No stretch of imagination is required to see the prophetic significance of their act.

Our gifts too may travel far ministering unto the King and providing means for those to whom He has entrusted responsibilities beyond our knowledge. Such gifts are in the true spirit of Christmas. As the wise men from the East gave, so let us give unto the King that guardians of His message will not be restricted by any shortage of funds.

The gap between our budget and the general treasury income is not as wide as it was a month ago. Yet in the few days before the year closes no less than \$473,000 (see page 4) must reach the Treasurer's office to supply the minimum needs on our twenty-two mission fields.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 1634 Bayview Ave., Toronto 17, Canada